# *Millennial Star*

*If we did not remember the Pioneers of the Church of 1846-7 we would be guilty of ingratitude indeed. We owe them so much and they made such great sacrifices that we might do very well to remember sometimes when our lot seems hard, the Word of the Lord to them and to us: "My people shall be tried in all things, that they may be prepared to receive the glory that I have for them . . . . Have I not delivered you from your enemies, only in that I have left a witness of my name."*

*Doc. & Cov.* 136

ONE HUNDRED AND SEVENTH YEAR OF PUBLICATION

# MILLENNIAL STAR

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*"For even when we were with you, this we commanded you, that if any would not work, neither should he eat." Paul, to the Thessalonians*

## STATEMENT ON WELFARE

Ten years ago this April general conference, the First Presidency made public announcement of a church-wide programme of relief and rehabilitation which has come to be known as the Church welfare programme.

Through the faithfulness of the Latter-day Saints this programme has succeeded in a great measure and has been the means of relieving the suffering of tens of thousands of individuals and has brought many others to a condition of independence and happiness.

We take this opportunity to express our heartfelt gratitude to the members of the Church for their support of this programme. We commend those leaders in the stakes and wards who have devoted themselves unselfishly to the arduous duties of directing welfare projects. Stake presidencies, bishoprics, Relief Society presidencies, priesthood quorum officers in all parts of the Church have responded wholeheartedly to the calls made upon them. Their devotion and integrity has made possible the remarkable achievements to date.

We have built a strong foundation for this programme in these past ten years. We have found that there is no greater blessing, no greater joy and happiness than comes through engaging in this inspired programme, given us of the Lord to help those in need and bring our people the blessings which have been promised from ancient times to those who relieve the distress of others.

We urge upon all Church leaders and members a continuation of their devotion to this great programme. These past few months have seen the vast stores of the welfare programme used for the relief of our suffering Saints in the war-torn areas of Europe. There is need now to redouble our efforts in the welfare programme to meet any and all emergencies that may come in the future. The real spirit of the welfare programme is to produce that which is needed. We are fast approaching a time when it may be impossible to buy what we need no matter how much money we may have.

Our economic security for the future will be found in the exercise of our faith and the doing of our works in the further development of the Church welfare programme. To do so will be to find favour with the Lord and bring his further blessing upon the Latter-day Saints in all the world.

Faithfully yours,
GEO. ALBERT SMITH,
J. REUBEN CLARK, Junr.,
DAVID O. McKAY,
The First Presidency.

# EXCERPTS FROM THE ADDRESSES

*of*

## PRESIDENT GEORGE ALBERT SMITH

**given at General Conference, April, 1946**

WHAT a privilege it is to live in an age of the world when we know that God lives, when we know that Jesus Christ was the Saviour of the world and our Redeemer, and when we know that the Lord continues to manifest himself to his children who have prepared themselves to receive his blessings.

We live in a day when the scripture is being fulfilled among the nations wherein the Lord said, through one of his prophets, that in the latter days "the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." (Isaiah 29:14.)

**With all the wisdom of the world, no group thus far has been able to point the way for peace with the certainty that it is the way. We know that there is a way for peace, and that that way only will produce results, and that way is to keep the commandments of God as revealed to the children of men anciently and in our day. If that way were followed, all the problems that are so serious in the world could be solved and peace would come to this unhappy earth.**

What a comfort it is to realise that there is no mistake about it, that we are the children of our heavenly Father, that he does love us and, because of his anxiety for our peace and welfare, in our day another prophet was sent to restore the Gospel of Jesus Christ and to place in the Church divine authority, that men, as of ancient times, may hold the priesthood and officiate in the ordinances of the Gospel of our Lord. No other people have that assurance as we have it, and I do not say that boastfully, but gratefully, that we know there is a God in heaven, that he is our Father, that he does interest himself in our affairs, and he has done that ever since the world began, when his first children were placed upon the earth.

**One of his prophets long ago made the statement, and it has been fulfilled literally, "Surely the Lord God will do nothing but he revealeth his secrets unto his servants the prophets." (Amos 3:7.) All the important things that have happened in the world up to now have been foretold by the servants of the Lord, and the things that are occurring and that will occur that are important will be revealed, if they have not already been, before those things occur. I think it is marvellous to know how close we are to our heavenly Father, and I also think it is deplorable that some of us do not appreciate how near he is, and the reason for that is that we have failed to measure up, in many cases, to his wise counsels.**

We are here as sons and daughters of the living God, trying to work our way through until we shall be worthy of an exaltation in the celestial kingdom. What a privilege it is! Oh, how I hope we appreciate it, and will continue to appreciate it as long as we live upon the earth!

Among the strongest evidences of the divinity of the work in which we are engaged, and of the mission of the Prophet Joseph Smith, are the facts that the Church exists to-day, more powerful than it ever was, and that the predictions that were made by Joseph Smith as a Prophet have been fulfilled and are still in course of fulfilment. There are no people in the world anyhwere, who enjoy the blessings that we enjoy, physically and spiritually. The majority of the people do not know God, they do not understand the purpose of life. They have been sidetracked by some of the men whose philosophies have taken the place of the truth. That is the reason

that the world is in the condition that it is.

Of course, the adversary will try to blind the human family. He will try to lead them into by and forbidden paths; that is his business. However, if we will live the teachings of Jesus of Nazareth, if we will observe the advice and counsel of the prophets of God, if we will carry out the programme that the Lord has given to the Church with which we are identified, we will lead all the world in knowledge and intelligence and in power, because we may have all that the world has, plus the inspiration of the Almighty.

I know that it will not be very long before my work will be finished in the natural course of events. I have had many experiences and have travelled in the world and mingled with many wonderful men and women, and I would like to say that I learned when I was a boy that this was the work of the Lord. I learned that there were prophets living upon the earth. I learned that the inspiration of the Almighty would influence those who lived to enjoy it, so we are not dependent upon one or two or a half-dozen individuals. There are thousands of members of this Church who know—it is not a question of imagination at all—they know that God lives and that Jesus is the Christ, and that we are the children of God. He is the Father of our spirits. We have not come from some lower form of life, but God is the Father of our spirits, and we belong to the royal family, because he is our Father.

**We talk about the philosophies of men and hold them up sometimes as a pretty picture, but when they conflict with the teachings of our heavenly Father as contained in Holy Writ, they are valueless. They will never lead anybody into eternal happiness, nor help them to find a place in the kingdom of our heavenly Father. We cannot retain that testimony unless we keep the commandments of God. A knowledge of truth will not remain with us unless we live as our heavenly Father desires and advises us to live.**

We sometimes hear people speak of the aristocracies of the world, the royal families of the world. I want to say, the only trues aristocracy in the world is the aristocracy of righteousness, and the only families that will persist are those who keep the commandments of our heavenly Father.

So our missionary field is before us. Our Father's sons and daughters need us. We are grateful for the responses being made to the call that has gone out for missionaries. Some are so anxious to go, but because they are not physically able, or other conditions are unfavourable, we cannot accept their offer. There are in this Church thousands of men and women who are capable of teaching the gospel and who can become more capable by doing their duty in the mission field. They will be blessed with means sufficient to take them to perform the work that the Lord wants us to perform. I would like to say to the men who would retain their means in preference to laying up treasures in heaven, their wealth will decay in their hands and their opportunity to gain eternal life in the Celestial Kingdom will pass them by.

This is the Lord's work. It is his Church. It is his way of preparing us for eternal happiness in the Celestial Kingdom, and surely not any of those who have seen the result of the gospel of Jesus Christ in the world will question its divinity. Judge the tree by its fruits and you will find no other tree in the whole world that compares with the Gospel of Jesus Christ. There is no other plan in all the world that leads to the Celestial Kingdom of our heavenly Father; knowing that, surely we will not be misled by the philosophies and the sophistries of men who pretend to know that which they do not know.

I would like to say that the loss of faith in this Church, in many cases, is traceable directly to a violation of the Sabbath Day, failure to observe the Word of Wisdom, the advice of our heavenly Father, failure to attend to our prayers and to thank him for the blessings we enjoy, refusal to give of our substances to all those who are less fortunate than ourselves. All these things that are intended to uplift us, if we observe the teachings of our heavenly Father, become a pitfall for

us if we fail to keep his commandments.

God does live; Jesus is the Christ; Joseph Smith was a Prophet of the Living God; and the authority of the Priesthood is with this Church to-day, and will continue to administer to those who are willing to be ministered unto under the inspiration of our heavenly Father. I bear you this testimony, knowing the seriousness, if it were not true, of saying it, and I bear it in love and kindness and gratitude to God, and say that I know these things are true, and I bear you that witness in the name of Jesus Christ, our Lord. Amen.

★ ★ ★

**Much has been said about the Prophet Joseph Smith. There isn't much that I could say, except that which is good. Many of the benefits and blessings that have come to me have come through that man who gave his life for the Gospel of Jesus Christ. There have been some who have belittled him, but I would like to say that those who have done so will be forgotten and their remains will go back to Mother Earth, if they have not already gone, and the odour of their infamy will never die, while the glory and honour and their majesty and courage and fidelity manifested by the Prophet Joseph Smith will attach to his name forever. So we haven't any apologies to make.**

It is a wonderful thing to live in an age like this when so many problems are being solved. It is also a disquieting age to live in, when people find pleasure in harshness and unkindness toward those who are seeking to bless mankind.

I am glad that I belong to a Church that has produced such men and women as this Church has produced. I have travelled approximately a million miles in the world in the interest of the Gospel of Jesus Christ. I have been in many climes and in many lands and in many nations, and I have never seen any place that I thought was as rich in the sweet companionships of life as I have found in the valleys of these grand mountains and in the organisations of the Church established in other parts of the world. It is a wonderful thing to have such friendships of good, true, honourable, sweet, faithful men and women. I have often said no man in the world has been more blessed than I. From my childhood, ever since I can remember, I have never been compelled to associate with evil individuals. I have been fortunate in having my life so adjusted that I could choose the very finest men and women that could be found in the world to be my companions. This has enriched my life and I am grateful.

I think of my early experiences in the Primary Association. Mentioning the Primary calls to my attention the fact that it is a marvellous institution. It was the Saviour of the world who said: "Suffer little children to come unto me; and forbid them not, for of such is the kingdom of heaven." In this organisation there is a programme to develop little children and to give them the advantage of education, refinement and culture equal, if not superior, to any other in the world. Personally, I feel to-day to thank the general officers and the stake and ward officers of this organisation who give their time to developing these little children. I am reminded of it because yesterday and to-day I see quite a number of these children sitting in the aisles, on the steps, and elsewhere, paying attention and listening to what has been going on. It is lovely to have so many little children here and it makes me feel real comfortable to have them in the audience. The Lord loves them and I am sure we love them.

**And we have our great Sunday school organisation. There is no such Sabbath school group in all the world as we have in the Church of Jesus Christ of Latter-day Saints. It is marvellous what has been accomplished, and its teaching has been so adjusted that anybody, old or young, may find development and uplift in it. So I would like to thank those who have made it possible for me, in the Primary and in the Sunday school, to associate with men and women whose ideals are real Christian ideals, not make-believe, and who train those under their watchful care to walk uprightly before the Lord, to honour father and mother, to love one another, to be honest and true and chaste, and benevolent. These are great organisations.**

Then I think of what the Mutual Improvement Association has done for me. It is one of the most remarkable organisations in all the world, prepared and adjusted for those above twelve years of age. It has given me the companionship, as the other organisations did, of a little older group, but a group of the same fine quality, having faith in God, love for their fathers and their mothers, and honour and respect for those who presided over them in the Church and state and nation. What a wonderful help the Mutual Improvement Association has been to me. I feel to thank and bless those who made it possible for me to have those companionships.

There is another fine organisation in the Church, the Relief Society, that was organised under the direction of a prophet of God for the development of women. This organisation is unsurpassed by any women's organisation in all the world. What a wonderful thing it is to have in each of our wards and branches these mothers of men and women who give their lives to uplift and bless the communities in which they live! What a blessing they are, and have been, to this Church. and will continue to be!

The Genealogical Society is another marvellous organisation. They have the task of gathering the names of those who have passed on, generations ago, bringing them into a great depository where they may be sorted and classified, so that we may trace our ancestry. I said to a man one day, "You can find out all about your ancestors if you will go with me to the Genealogical Library." He said, "I don't want to know anything about them." I wouldn't either, if I thought my ancestors could be traced back to an orangutan or a baboon. But, like William Jennings Bryan, those who have any pride in that kind of an ancestry will not connect me with their family tree. I want to say that we do not appreciate what this great organisation has done in gathering our genealogy and in tying together all the family lines that have been broken and lost.

We have our Welfare Association. It has been organised only a short time, and yet to-day is in a position to ship carloads of food and clothing, bedding, things of that kind, to men and women and children on the other side of the sea who are starving and freezing to death for the various things that we have in abundance, gathered by that great organisation.

**Talk about a Church, this Church and its organisation and set-up prepare us for the Kingdom of Heaven if anything does that is in this world. I realise what the Gospel of Jesus Christ has done for me. I have no words to express my gratitude to God for the ministry of this Church and the blessing of its members to me as an individual. and then multiply that by what it has done for all the rest of you.**

**It is a wonderful thing to go through life, hand in hand with a Master of heaven and earth, and this Church comes as near giving me this privilege as anything can do in mortality. So to-day I am grateful as I look around this group and see what God hath wrought for us, and I thank these elderly men and women who have borne the burden in the heat of the day and carried on, that we who have come on earth might have the blessing of a knowledge of the purposes of life to prepare us for eternal happiness.**

We have our great educational institutions, our schools and seminaries, where our sons and daughters may not only be taught the rudiments of education, but may be taught the fundamentals of eternal happiness. I am thankful that Karl G. Maeser, when I was only a child, put into my life a part of that which goes to make up the organisation of the great Church of Jesus Christ of Latter-day Saints.

As we approach the conclusion of this great conference, I have only goodwill in my heart for all mankind. I haven't any animosity in my heart toward any living human being. I know some that I wish would behave themselves a little better than they do, but that is their loss, not mine. If I can get my arm around them and help them back on to the highway of happiness by teaching them the Gospel of Jesus Christ my happiness will be increased thereby. That is the purpose of the missionary work of this great Church. I would like to say to the brethren who

are mission presidents, you have a real responsibility in your various fields. You do not have very many missionaries as yet from Zion, but they are coming. I want to say that you will have all you can do to take care of them and train and develop them. while you are developing and training those local people who have been so faithful and helpful during these long, trying times.

**It isn't what we have that makes us happy, it isn't the material things of life that enrich our lives, but it is what we are. The nearer we are like our Heavenly Father and His beloved Son, Jesus Christ, the happier we are. Surely, therefore, not any man or woman under the sound of my voice, or even in the world, who understands it, will hesitate to go out and teach these people who do not understand, and radiate sunshine. You can't drive people to do things which are right, but you can love them into doing them, if your example is of such a character that they can see you mean what you say. And so to-day I thank my brethren and my associates for their help and their kindness.**

When I think of what a weak, frail individual I am to be called to stand in the midst of this great Church. I realise how much I need the help of every soul that is in it, if I am to succeed; so I thank my brethren, my faithful counsellors, who have helped me in the midst of quite an unusual experience, becoming accustomed to a great big responsibility. I am grateful to my brethren of the Quorum of the Twelve. the patriarch, the assistants, the First Council of Seventy, the Presiding Bishopric—all these men who are servants of the Lord and who are seeking to keep his commandments and teach us the way of eternal life. I am grateful to them, and I invoke upon them, and upon all of you, my Father's children.

—continued on page 217

# VITALISED INTEREST THROUGH ACTIVITY

**A Message to Branch Presidents**

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"MY, how that man has grown in leadership since he was installed in office," a good sister was heard to say. The remark re-echoes the truth that activity is the vital spark of growth. Have you ever seen two fields of corn or two fields of potatoes side by side? The one field has been regularly cultivated, that is, the soil has been stirred up around the roots and life-giving air permitted to circulate. The other field has been sadly neglected. The soil has never been broken around the plant and the outer crust has become hardened, thereby stifling the life-giving energy which comes from the oxygen of the air. The roots of the plant have become encased in hard earth and expansion and growth are difficult. How much the plant is a man, for when given nothing to do he shrivels up, he becomes stunted and his soul becomes warped. Yes, he has reached a stage when the soil around him needs to be stirred. He needs cultivation. He requires someone to give him something to do—anything, anything which will give him a new lease on an abundant life and open to him a vista of his own possibilities to do good.

Brethren, are you wondering and searching your brain in an effort to obtain a solution to the problem of how to interest that man in priesthood and Church? The answer—? **Give him something to do.** Maybe he can cut the lawn. trim the trees, plant and water flowers. He might make a good usher. Maybe he has a hobby that could be put to use or some special talent which might open the door to his interests. Surely there is some avenue through which the man can be approached and brought into priesthood activity.

Well, brethren, "seek and ye shall find," say the scriptures, and here is a new application of those words: "Seek" to know and understand the man. "Find" out his interests and the rest **is up to you.**

# GENERAL AUTHORITIES

**General Authorities and General Officers of the Church of Jesus Christ of Latter-day Saints were sustained as follows at the Fourth session of general conference held Saturday, April 6th, at 2 p.m. President David O. McKay presented the authorities for vote.**

**First Presidency**

George Albert Smith, Prophet, Seer and Revelator, and President of the Church of Jesus Christ of Latter-day Saints.
J. Reuben Clark, Junr., First Counsellor in the First Presidency.
David O. McKay, Second Counsellor in the First Presidency.

**President of the Council of the Twelve Apostles**

George F. Richards

**Quorum of the Twelve Apostles**

George F. Richards
Joseph Fielding Smith
Stephen L. Richards
John A. Widtsoe
Joseph F. Merrill
Charles A. Callis
Albert E. Bowen
Harold B. Lee
Spencer W. Kimball
Ezra Taft Benson
Mark E. Peterson
Matthew Cowley

**Patriarch to the Church**

Joseph F. Smith

The Counsellors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church as Prophets, Seers and Revelators.

**Assistants to the Twelve**

Marion G. Romney
Thomas E. McKay
Clifford E. Young
Alma Sonne

**Trustee-in-Trust**

George Albert Smith

As Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

**The First Council of the Seventy**

Levi Edgar Young
Antoine R. Ivins
John H. Taylor
Richard L. Evans
Oscar A. Kirkham
Seymour Dilworth Young
Milton R. Hunter

**Presiding Bishopric**

LeGrand Richards, Presiding Bishop.
Marvin O. Ashton, First Counsellor
Joseph L. Wirthlin, Second Counsellor

**Church Historian and Recorder**

Joseph Fielding Smith, with A. William Lund as Assistant

**Church Board of Education**

George Albert Smith
J. Reuben Clark, Junr.
David O. McKay
Joseph Fielding Smith
Stephen L. Richards
John A. Widtsoe
Adam S. Bennion
Joseph F. Merrill
Charles A. Callis
Franklin L. West
Albert E. Bowen

Frank Evans. Secretary and Treasurer

**Commissioner of Education**

Franklin L. West

**Seminary Supervisor**

J. Karl Wood

**Auditing and Finance Committee**

Orval W. Adams — George H. Spencer
Albert E. Bowen — Harold H. Bennett

**Tabernacle Choir**

Lester F. Hewlett, President
J. Spencer Cornwall, Conductor
Richard P. Condie, Assistant Conductor

**Organists**

Alexander Schreiner — Frank W. Asper

## CHURCH WELFARE COMMITTEE

**Advisers**

John A. Widtsoe — Antoine R. Ivins
Albert E. Bowen — John H. Taylor
Harold B. Lee — Oscar A. Kirkham
Marion G. Romney — LeGrand Richards
Thomas E. McKay — Marvin O. Ashton
Clifford E. Young — Joseph L. Wirthlin
Alma Sonne

General Presidency of Relief Society

**General Committee**

Henry D. Moyle, Chairman
Harold B. Lee, Managing Director
Marion G. Romney, Assistant Managing Director

Mark Austin — Paul C. Child
William E. Ryberg — Roscoe W. Eardley
Clyde C. Edmunds — Ezra C. Knowlton
Sterling H. Nelson — Clyde J. Brown
Stringham A. Stevens — Lorenzo H. Hatch
Howard Barker

## GENERAL AUXILIARY OFFICERS OF THE CHURCH

**National Women's Relief Society**

Bellie Smith Spafford, President
Marianne Clark Sharp, First Counsellor
Gertrude Ryberg Garff, Second Counsellor

with all the members of the board as at present constituted.

**Deseret Sunday School Union**

Milton Bennion, General Superintendent
George R. Hill, First Assistant Superintendent
A. Hamer Reiser, Second Assistant Superintendent

with all the members of the board as at present constituted.

**Young Men's Mutual Improvement Association**

George Q. Morris General Superintendent
John D. Giles, First Assistant Superintendent
Lorenzo H. Hatch. Second Assistant Superintendent

with all the members of the board as at present constituted.

**Young Women's Mutual Improvement Association**

Lucy Grant Cannon, President
Verna W. Goddard, First Counsellor
Lucy T. Anderson, Second Counsellor

with all the members of the board as at present constituted.

**Primary Association**

Adele Cannon Howells, President
LaVern W. Parmley, First Counsellor
Dessie G. Boyle, Second Counsellor

with all the members of the board as at present constituted.

# THE DIGNITY OF MAN

**No. 2**

**EDUCATION AND LIFE**

*by*


## Dr. Franklin L. West

**Commissioner of Education of the Church of Jesus Christ of Latter-day Saints**


MAN's estimate of himself, and his powers of achievement, determine in a large measure his peace of mind and the degree to which he may be expected to succeed. Given a high enough estimate, or confidence in himself, high goals to achieve, and a faith that he may receive God's help if he puts forth his full effort, should and nearly always does bring success.

The religion of the Latter-day Saints declares that man is a child of God, and being a child of God, is obviously one with great possibilities. The Psalmist said, "Ye are Gods; and all of you are children of the Most High." (Psalm 82:6.) This doctrine is also sustained by the New Testament where Jesus, on many, many occasions, speaks of God as "our Father," and admonishes us to pray to "our Father who art in heaven."

God has shown us the great worth of a man by revealing to us, through the Master how great was the rejoicing of the Father when the Prodigal Son repented and turned once more to the light. Consider how much more then would these receive the approval of God—the prophets and saints, great artists, scientists, musicians and statesmen, who through all their days reflect the dignity of man!

Jesus must have felt and known that men have powers of achievement and a divine spark in all of them, or He would not have advocated that they become perfect, "even as their Father in Heaven is perfect."

It is true that Jesus condemned the self-righteous Pharisee who prayed in the temple thus: "God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican." (Luke 18:11.) I suppose He also would condemn those who are unteachable, and who are wise in their own conceit. I think He meant, when He said, "Blessed are the meek," the same thing that he had in mind when He said for us to become as little children, open-minded and anxious to learn. This attitude is in contrast to the tolerance and the prejudice of those who are thoroughly satisfied with themselves.

### JESUS CONDEMNS TIMID

I think Jesus also condemns the person who is timid and fearful of the possibility of failure. From the parable of the talents you will remember he with the one talent who was afraid he might lose it so hid it in the ground. When his lord appeared and asked for an accounting, the servant who had the one talent said, "And I was afraid, and went and hid my talent in the earth: lo, there thou hast that is thine." (Matthew 25:25.) His lord referred to him as a "wicked and a slothful servant," and said, "Take therefore the talent from him and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance . . . And cast ye the unprofitable servant into outer darkness." (Matt. 25:28-30.) The self-conscious individual who distrusts his own ability, who is paralysed by the fear of failure, loses the power to achieve.

The Gospel of Jesus Christ further declares that the personality exists after death. Through the development of man's talents and faculties, and their utilisation, in many ways and places for the good of others, he grows to become more like God and joy follows in the process. The doctrine of "eternal progress" is one of the basic principles of the Latter-day Saint Church. God, speaking through Joseph Smith, showed some of the qualities men possess as exalted individuals. In addition to holding the priesthood, and being valiant in their testimony of Jesus, He says, "They shall overcome all things," they are those "who are just men made

perfect through Jesus," and "they are Gods, even the sons of God." (Doctrine & Covenants, Sec. 76:60, 69, 58.)

It is difficult to estimate the heights to which man may attain. Through hard work, when given enough time and wide enough opportunity, the practice of gospel principles and the observance of its ordinances, combined with man's own effort, and directed by the inspiration of God, leads man to high achievement towards these goals. God instructed Adam and Eve to subdue the earth and have dominion over everything that moved thereon. (Genesis 1:28.) And after God had created that beautiful Garden of Eden, He instructed Adam to dress it and to keep it. All about us, everywhere, are evidences of what man has done, working with God, to remove noxious weeds, cultivate the soil and plant trees and shrubs, making beautiful gardens, both vegetable and flower, to cover the earth.

### MAN REQUIRED TO WORK

It is taken for granted that man would be required to work, and to work hard. God said, "In the sweat of thy face shalt thou eat bread." (Genesis 3:19.) Jesus said that hearing the word was not enough, but that man must **do** the will of the Father, saying that "whoever heareth these sayings of mine, and **doeth** them, I will liken him unto a wise man, which built his house upon a rock." (Matthew 7:24.) Further stressing the importance of man's need to take the aggressive part, Jesus instructed His disciples to **seek** that they might find; to **knock** that the door might be opened.

But some may say, what of His doctrine of non-resistance, the turning of the other cheek when struck? I shall show you that Jesus actually did resist evil with all force and power. If you are struck by a man you can win from him in much better ways than by striking back. If you are abused, even unjustly it certainly isn't becoming to return the insult. Paul expressed it when he said, "Be not overcome of evil, but overcome evil with good." (Romans 12:21.)

Jesus attacked the problems right at the heart and source. To forestall adultery he would have men reverence personality, drive lust from their minds, and to be pure in heart. He would remove murder by causing men to love each other.

Not a few great educators to-day, members of the International Committee, a sub-division of the organisation for the United Nations, believe that one of the most powerful, if not the only factor, that will ultimately eliminate war is through giving people a better understanding of each other, more knowledge and appreciation of other races and peoples, and through attempting to better understand their interests, desires, and their rights. Certainly anything that will tend to reduce religious and national prejudices should be promoted.

Too, Jesus would help people to increase their powers of achievement by removing the handicaps of hatred and fear, and the disposition for retaliation and revenge.

### JESUS, A DYNAMIC FIGURE

Jesus was a dynamic figure. He not only resisted evil, as shown, and instructed in principles of righteousness and justice, and the truth which was to make men free, but, when it became necessary, He attacked the evil with physical force. Remember how He drove the money-changers from the temple, decrying the fact that they had made of His holy house a den of thieves. He attacked the tradition of the elders which while emphasising numerous rules and regulations concerning trifling matters, ignored the weightier matters of the law. He said of them that they strained at a gnat and swallowed a camel. He spoke of them as "blind leaders of the blind" (Matt. 15:14) who could neither go into the kingdom nor permit others to go (Matthew 23:13) and referred to them as being snakes and vipers.

**So popular with the mass of the Jews was He that the leaders, filled with envy and fear, had to resort to making the arrest in the middle of the night, while He was in Gethsemane. So vibrant was His teaching about the coming of the Kingdom of God that the great mass of people heard Him**

**gladly, and He found great difficulty in having privacy enough to even eat His meals. Frequently He had to withdraw to the mountains, even in the night, in order to rest. So powerful was His effect on men that the Sadducees, stirred with fear, hatred and jealousy, collaborated with the Roman officials and caused Him to be crucified.**

Consider what the people with whom He associated thought of Him. You remember when Jesus asked Peter who people thought He was, Peter told Him that some thought He was Elijah, some Jeremiah, and some John the Baptist, returned to life. (Matthew 16:14.) All students of the Bible know that these men of vigour, rugged and fearless in the defence of truth, whose identity fits with the concept of Jesus just portrayed

His influence over men is shown in the great devotion of His apostles who, burning up with enthusiasm, spread the gospel with power. He stirred up such a degree of loyalty and devotion on the part of these men that they suffered persecution, and many of them even death, for the cause which He established.

## GOSPEL CONCEPT REMARKABLE

This gospel concept is a remarkable one—a concept that allows for the idea of man as a child of God, with possibilities of endless growth through gospel principles, practices and ordinances. I doubt if we would ever have heard of these humble fishermen, Peter, James, and John, or even of Paul, the great missionary, had it not been that the gospel took hold of them. Without it, Peter, James and John might have remained mere fishermen at Galilee. Without it Paul might have spent his time making tents at Tarsus, or have remained as a rather learned Pharisee, functioning in one of the Jewish synagogues. But with it, operating in their lives, man is able to dignify his calling and with long sustained effort approach the likeness of God.

One writer has said, in substance, that when a people rise from their knees after prayer, and tackle a job, believing God wants it to be done, you can be assured it will be accomplished. God, speaking to Joseph Smith, it is recorded in the Doctrine & Covenants, says: "Fear not to do good, my sons, for whatsoever ye sow, that shall ye also reap; therefore, if ye sow good, ye shall also reap good for your reward. Therefore, fear not, little flock; do good; let earth and hell combine against you, for if ye are built upon my rock, they cannot prevail." (Doctrine & Covenants, Sec. 6:33-34.)

Nietzsche, the German philosopher, spoke of Christianity as a religion of weakness, fit only for slaves and not for men of the master race.. Was it through weakness, then, that these peoples, claiming to be Christians, had enough drive to force the frontier two-thirds the way around the earth and then obliterate it? Much as they hate war and the whole means of settling difficulties by force and violence, and fully knowing the physical and spiritual destruction that follows, yet when driven to it in the last conflict, these people, known as Christians, brought the great pagan nations to their knees, humbled and defeated.

Occasionally you hear people refer to religion as being harmful in the sense that they suppose religion encourages people to sit idly by and "dream of their mansions on high," praying, but not attacking the evils which are all about. I would say to those people, there may be some who do this, but they are not those who reflect the real spirit of Christ. Neither do they understand how to pray. Each man must work out his own salvation. The Master expects us to pray, in earnestness, with sincerity and faith; but He also expects us to do something to make these prayers come true. Instead of being a sedative, as some would have you think, a life patterned after the life of Christ is an invigorating stimulant, one which dignifies man, endows him with confidence in his own ability to succeed, and leads him ever onward.

## BLESSINGS SECURED BY OBEDIENCE TO LAW

Conscious as we may be, and high as our hopes are of the sanctity of a next life, we members of the Church of Jesus Christ of Latter-day Saints are taught the principle revealed to Joseph Smith that every blessing from God is by obedience to that law upon which it is predicated" (Doctrine & Covenants, Sec. 130:21) and that to whatever

intelligence, knowledge, power or development of talents we may acquire, "it will rise with us in the resurrection." (Doc. & Covenants, Sec. 130:18.)

**Personal cleanliness is important for creating self-respect and in maintaining a sense of worth and dignity. We all know that if a man is dirty and unshaven he looks like a tramp and it is easy for him to assume the role of a tramp. But how it helps his spirit to assume dignity and become courageous if his body is kept physically clean, his face shaven, his hair combed, and his clothes neat and clean!**

Opportunities for cultivating dignity in man, for building his self-respect and assurance, are provided the youth of the Latter-day Saint Church through its wide and carefully planned educational system. In the seminaries and institutes the students are given experiences in making direct attacks in coping with actual life problems. Learning to do through doing, self-confidence is developed and through wise and understanding counselling and direction, he who has the one talent is encouraged, not to hide it, but to develop and glorify it and to add to it tenfold. Care is given to help young people set their goals within the scope of possible attainment where, with wisdom, success can be experienced, rather than so hopelessly far out of reach that the struggle for achievement can do nothing but create frustration and complete discouragement.

Through the recreational programme of the Church, as carried on by the Mutual Improvement organisation and at the lower age levels in the Primary, children become socially adjusted and learn how to move about with ease in groups. Young people, from 8 to 15, regularly give two- and three-minute talks before the body of the Church each Sunday, and young men from 12 to 18 assist in, and administer, the sacrament. In fully 500 classes each day different students learn leadership through leading the singing, the praying, presenting the scripture readings, and playing the organ.

**OPPORTUNITY FOR GIVING JOY**

Opportunities for giving joy and for obtaining the habit of serving others are definitely planned. For example, when one is admitted into the national Lambda Delta Sigma, an organisation which includes the Latter-day Saint college students attending the various universities, the student must know certain gospel principles, live up to the standards of the Church, and in particular, is expected to perform certain acts of kindness, either doing manual work in the home of people who are in need or distress, or bring comfort and cheer through music, or in other ways provide for the welfare of those who are in need.

**We, as a Church, teach the democratic way of life by dignifying the individual and by giving him opportunities to participate in planning together their programmes and in assuming leadership in wide and diverse manners. Succeeding in these many projects builds up a habit of success, and learning the principle of eternal progress and of the great possibilities that lie ahead for them as children of God, it is no wonder so many Latter-day Saint students go to college, and on to do graduate work.**

**It is amazing with what success the human family has followed the injunction of God to conquer and subdue the earth. As far as physical factors are concerned, that is as far as transportation, at least, both the earth, the sky, the sea, and under the sea, seem to have been conquered and subdued. It is our belief that through hard work and creative genius, combined with the inspiration of God, the scholar, the scientist, and the artist have produced and will continue to produce many beautiful things, many conveniences and comforts and luxuries of life.**

God is the source and inspiration of men of genius who combine their efforts and techniques to produce the great advances which have been made in all the avenues of endeavour. This is illustrated in the revelation given to the Prophet Joseph Smith when God said, "the light of truth which shineth, which giveth you light is through him who enlighteneth your eyes, which is the same light that quickeneth your understandings; Which light proceedeth forth from the presence of God to fill the immensity of space." (Doctrine & Cov. Sec. 88:6-7, 11-12.)

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# THE CHURCH IN UNIFORM

## 470 Servicemen hold All-Japan Conference

"INSPIRATIONAL Conference held Tokyo April Seventh. Attendance four seven zero."

This message, dated April 7th, 1946, and signed by Richard Clawson, was addressed to Presient George Albert Smith, who read it at a session of the 116th Annual General Conference Sunday, April 7th, in Salt Lake City.

This was the first word which reached Salt Lake of an historic event, an all-Japan conference of Latter-day Saint servicemen and women which convened in Tokyo. This conference was directed by Captain Vadal W. Peterson. of Salt Lake, a Latter-day Saint Chaplain stationed in Yokahama.

**According to information received from Chaplain Peterson, all islands were represented at the conference and a number of servicemen flew in by air from the Philippines. Two trainloads of people plus the air arrivals from the Philippines were conducted on a sight-seeing tour after the conference.**

The meetings held were very inspirational. Speakers in addition to Chaplain Peterson were Chaplain Roy W. Darley, Salt Lake; Louise Runnion, Honolulu; G. Osmond Hyde, Washington, D.C.; Melvin Teerlink and John H. Moore, Salt Lake.

A special chorus was rehearsed and presented the music for the conference under the direction of Mrs. Flora Martin, of Honolulu. Most of the singers were former missionaries. The organist was Marjoria Tate, of Tooele, and the chorister for congregational singing was Lyle Tregaskis, of American Fork.

There was much of interest in the conference but perhaps one of the most dramatic events leading up to it was a special train that ran the length of the main Japanese island to pick up the Latter-day Saint Servicemen to attend the conference. The human interest story of this "Mormon Special" is told us in the words of Lieut. John A. Hopkin, of Afton, Wyoming, who was present at the conference. He writes of it as follows:

"There were eighteen of us gathered at the R.T.O. at Kobe; the 'Mormon Special' was one-half hour late. No one was quite certain just what had happened to make this trip possible. The 'All-Japan' Mormon Conference had been scheduled for some time, and everyone had been preparing to go. But as the time approached, it became discouraging.

"Chaplain Roy Darley, our own chaplain, now with the Twenty-fourth Division, was pulling every string that was visible. Just two days before we were to leave, the strong voice of the law said, 'No!' We had just become reconciled to the disappointment when orders were phoned through channels, saying we were to board the special train at Kobe. Later I learned about how Sister Maxine Tate, our Red Cross worker at Kyoto, had interceded with 'the brass' and had made it possible for us to go. I learned about the efforts of Lt. Hendrickson and others in getting the special train co-ordinated to a perfect schedule.

**"There were two loaded cars when we pulled out of Kobe. Some of the brethren had come all the way from the southern part of the island of Shikoku. All were friends; some were missionary companions; some were relatives. There was much to talk about; though it was late there would be no sleeping.**

"At Osaka another group under the direction of Chaplain Nelson, joined us. Another car was added to the train. It was nearing midnight. In another hour—Kyoto. Here Sister Tate and a large group came aboard. It continued thus through the night. At the early-morning muster there were slightly less than 150. No one was unruly, drunken or disorderly. Everyone, save us, was perplexed.

"Singing began in the early morning and lasted for hours. In the stations, when we halted, the Japanese stopped to listen. Indeed, it was something

strange. Could it be that the faith, the gratitude and joy of the group was carried in the melody?

**"This conference was something new and dynamic. From the time the engine pulled out of Okayama in Southern Honshu, everyone was impressed with participation in something destined for a great future. As the train continued, as more saints assembled and new cars were added, the more sure we were. The upwards of 500 attending the conference sustained this impression. The wonderful spirit of the conference, the council and instruction given, and the faith of the multitude, made us thankful to the Lord for his goodness. We were also thankful that there were capable servants like Chaplains Darley, Nelson and Peterson; Lt. Hendrickson; Sister Tate and many others through which the Lord could do his work.**

# —AND IN ITALY

## Servicemen continue Meeting

A FEW weeks after the first 5th Army patrols probed their way into the ruins of Leghorn. while the front was yet within hearing distance, this ancient Italian city played host to the first Latter-day Saints meeting of her history. For, as the army moved in, with it came the "Mormons" who, true to their tradition, brought their Church with them.

Those first meetings were small, but as the base shops and depots settled into the swing of front-line maintenance and supply, which became Leghorn's chief job, the attendance grew until almost fifty men and women met regularly each week. During the year that followed, Leghorn was only one of many areas where Church activity flourished. Groups were founded in most of the key cities of the liberated area; Latter-day Saint chapels were built and dedicated by a few groups; 2,000 letters went regularly to the men in the field; baptisms were held; and mainly, testimonies were built and strengthened. One commented on the activity, "After almost 2,000 years, the gospel has returned to Italy."

But the day of widespread activity is past. The Fifth Army, with the Twelfth and Fifteenth Air Forces, has withdrawn its hundreds of thousands of men, leaving only the necessary troops to occupy and clean up. Of the many groups organised, only three remain: one at Naples one at Leghorn, and one with the Eighty-Eighth Division near Trieste. With the exception of a few weeks at the peak of deployment. at least one meeting has been held in Leghorn each week, usually three, while the Naples group averaged seven meetings per week over a three-month period, resulting in the baptism of one man and the stimulation of several members to a greater appreciation of their Church and priesthood.

Our meetings in Leghorn have been special to many of us because men of of the 442nd (Japanese-American) Infantry have been able to meet with us. They have been further highlighted by the presence of two members of the Church from Germany, Elders Hans Bettcher, Chemnitz, and Hans Karl Schade, Dresden, both of whom were missionaries before the war. Hearing these two men bear testimony of the Restoration is a rich experience that few of us will forget.

We soon discovered that Brother Schade was a concert singer, having studied voice for several years in pre-war Germany. A special Mutual programme was soon arranged, featuring him and his two friends, Herwig Poettgen, pianist and Heiner Mencel. violinist. Afterward, refreshments were served—to the delight of the German brethren, who had not tasted ice cream for many months.

**Through the efforts of Chaplain Royden C. Braithwaite (L.D.S.), of Ogden, Utah, and the Swiss Mission President, Max Z. Zimmer, it is possible for Elders Schade and Bettcher to follow other Latter-day Saint prisoners of war and be returned to Germany that they may do missionary work in rebuilding the religious life of their country.**

# THE CHURCH IN THE WIDE WORLD

### ALICE ALMIRA ROBINSON RICHARDS DIES

ALICE ALMIRA ROBINSON RICHARDS, wife of President George F. Richards, of the Council of the Twelve, died of pneumonia, April 21st, at eighty-one years of age.

A native of Farmington, Utah, she was well known throughout the state. During her long life she had travelled extensively with her husband as he filled Church appointments.

She served as matron of the Salt Lake Temple from 1921 to 1937, while President Richards was president of the temple.

Mrs. Richards was the mother of fifteen children, thirteen of whom survive. One of her sons is Presiding Bishop LeGrand Richards. Also surviving are sixty grandchildren, fifty-four great-grandchildren, and twelve brothers and sisters.

### PIONEER MONUMENT, TRAIL

Ground was broken on April 5th for the " This Is the Place " monument and park at the mouth of Emigration Canyon overlooking Salt Lake valley. At the same time, it was announced that federal funds had been promised to speed the construction of the thirty-mile scenic railway, which would follow the trail of the Mormon Pioneers, from what is now Henefer, Summit County, one of the last stopping-places of the Pioneers.

### LOUISE Y. ROBISON

Mrs. Louise Y. Robison, general President of the Relief Society from October, 1928, to December 31st. 1939, died March 30th, at the home of her daughter, Mrs. Stephen H. Winter, in San Francisco. Funeral services and burial were held in Salt Lake City.

Mrs. Robison had been active in Relief Society work since 1898. She became a member of the general board in 1918 and a counsellor in the general presidency in 1921, where she served until becoming president. Last October she was a special guest and speaker at the Relief Society general conference.

### REORGANISED CHURCH

Dr. Frederick M. Smith, son of Joseph Smith III, and grandson of the Prophet Joseph Smith, and president of the Reorganised Church of Jesus Christ of Latter-day Saints, died at Independence, Missouri. March 20th, at the age of seventy-two. He left no sons to succeed him. At conference sessions of that church held in Independence beginning April 6th, Israel A. Smith, Dr. Smith's brother and counsellor for several years, became president of the Reorganised Church.

### CZECH MISSION

Wallace F. Toronto was appointed March 30th, by the First Presidency to return to Czechoslovakia to preside over that mission. This was the post he occupied at the outbreak of hostilities in 1939

President Toronto has been affiliated with the Czech Mission most of the time since its organisation. He went to the German-Austrian Mission in 1928, and in 1929 accompanied Arthur Gaeth in opening the Czechoslovakian Mission. He left there in 1931, and returned again early in 1936 to succeed President Gaeth as head of the mission.

At the present time he is a counsellor in the bishopric of the Parleys Ward. He and Mrs. Toronto will leave for their assignment as soon as passports can be obtained.

### CALIFORNIA MISSION

The First Presidency on April 1st, announced the appointment of Oscar W. McConkie as president of the California Mission. He will succeed President Elijah Allen.

Active in both civic and Church affairs, President McConkie was once bishop of the Monticello Ward of the San Juan Stake, and later served as a member of that stake presidency. After taking up residence in Salt Lake City, he served as a member of the Ensign Stake high council for ten years, and a member of the Ensign Stake presidency for five years. He judged for twelve years as a judge in the Third Judicial District, and is a former member of the Salt Lake City commission.

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# Church Welfare in Great Britain

IT is with knowledge gained through actual experience that I recommend to your attention a few quotations from the handbook of instructions given to the Church by the Welfare Committee.

1.—THE INAUGURATION OF THE WELFARE PLAN: Ever since its organisation in 1830, the Church has endeavoured to establish and maintain the economic independence of its people by fostering industries, creating employment, and encouraging thrift. It has stood ready at all times to help faithful, active Latter-day Saints who were in need. It has extended its health programme beyond the care of the sick to include preventive and corrective work.

With the inauguration of the Church Welfare Plan in 1936, the efforts of all organisations interested in the physical and economic welfare of the Church members were consolidated to insure more effective operation.

2.—IMPORTANCE OF THE PLAN: Church Welfare is a vast field of Church work. Its importance is second to none. You. as officers of the various Church units in charge of this work, have it in your power to save the souls of your brethren and sisters. The Lord has given us through His Church organisation the machinery with which to save souls. If instead, in the use of this machinery we cause some people to fall away, ours is the responsibility.

The Welfare Plan is a tool to be used by regularly organised Church units to improve the physical and spiritual well-being of all members. Let each bushel of wheat be gathered, each dollar be expended and each order of groceries distributed with the true understanding that we are dealing with human souls, not in kernels, coins or canned goods.

3.—OBJECTIVES: The Church Welfare Plan is a programme designed to relieve distress among Church members who may be in need; to strengthen the economic condition of all who participate by utilising surpluses of time, talents, effort and substance; and to promote the general welfare of the Church members at large.

Its detailed objectives include the following:—

1. That no member of the Church will want for sustenance.
2. That needed assistance be rendered in times of sickness, accident, death or other distress to all for whom the Church is responsible.
3. That whenever and wherever worthy employable members are unable to find gainful employment sufficient for their needs, they shall be provided an opportunity to work on a welfare project.
4. That any person who receives welfare assistance, unless unemployable, shall work in the Programme.
5. That benefits received from such work be mainly in terms of welfare, produced food and commodities. supplemented by other supplies and cash if necessary, the total amount of which shall be based on the needs of the family unit rather than on a fixed compensation per unit of time.

   There may be exceptions to this general rule where specific amounts of cash and commodities are given for services rendered. But even in these cases, where such fixed earnings are not sufficient for the needs of the family they may be supplemented by additional commodities from a bishop's storehouse.
6. That the terms "Dole" and "Charity" as generally understood have no place in this programme.

   Worthy members who, through age or other disability, are incapable of working in the programme, and who have no other logical means of support, shall be sustained by their respective Church communities from the resources of the Welfare Plan, not as charity but in recognition of their

faithful support and services to the Church.

7. That families that are closely associated as neighbours, or through quorum, ward or other Church organisational activities be encouraged to form small productive groups for co-operatively helping each other to plant and harvest crops, can, process and store foods, or carry out other projects for their mutual advantage and well-being. Such activities are to be carried on separate and apart from the Bishop's Storehouse programme, but in many localities Welfare-owned equipment and facilities may be available to assist in the carrying-out of such projects.

4.—SCOPE: The Welfare Plan is Church-wide, reaching to every L.D.S. ward and branch in the stakes of the Church. In the missions, welfare work is limited to an effort to solve local problems. Participants may potentially comprise all members of the Church. Those who are in need of sustenance. relief or distress, or guidance, are eligible to participate on the receiving end, at the same time being expected to contribute their own time, talents and substance toward their own support. Others are urged to participate on the giving end—to give part of their energy, produce or finances to the general pool for the common good. All members have an opportunity to join their neighbours and associates in carrying on worth-while projects for their mutual benefit and blessing.

**Workers** may be classified as:—

1. Those who, through need of sustenance, are provided employment on a welfare project and in return have their needs supplied from the Bishop's storehouse.
2. Those who donate part of their time and energy towards the production of food and other commodities for the benefit of the programme as a whole but who themselves receive no direct benefit or compensation from such services.
3. Those who are employed on a part-or full-time basis to be supervisors or key-workers.
4. Those who are called to direct the programme, whether in general capacities, regional, stake or word.

5.—FUNCTIONS: In order to reach the objectives of the Welfare Plan with any degree of completeness, there must be a clear conception of the necessary functions of the Welfare organisation. These basic functions are:—

1. To determine the needs of the people.
2. To gather and properly control cash and commodity contributions.
3. To render needed assistance and to provide employment through work projects.
4. To manage the storage and distribution of commodities.
5. To meet the cash needs of ward members requiring assistance.
6. To promote Welfare work in Melchizedek and Aaronic Priesthood units.
7. To guide, agricultural and other rehabilitation.
8. To provide hospitalisation for Church cases.

**AS THE SEASON IS FAR SPENT FOR PLANTING GARDENS, MAY I STRONGLY URGE EVERY LATTER-DAY SAINT IN GREAT BRITAIN TO PROVIDE THEIR NEEDS AS FAR AS IT IS IN THEIR POWER TO DO DURING THE SUMMER MONTHS.**

May I remind all Saints that that " When ye do my will I am bound and when ye do not there is no promise " saith the Lord.

May the Saints rally to the desires of our Saviour and avoid calamity which may come if we neglect our responsibilities.

SELVOY J. BOYER.

# THE CHURCH IN THE WIDE WORLD

## TONGAN MISSION

continued from page 207

Appointment of Evon W. Huntsman of Idaho Falls, as president of the Tongan Mission was announced by the First Presidency. March 27th. He succeeds President Emile C. Dunn, who has presided in that mission since January, 1936, and who will now return to his home in Logan, Utah.

President Huntsman filled a mission in the Tongan Islands, 1912-1915. He is at present a member of the high council of the Shelley Stake, having served in the position for twenty-two years. For five years he has also served as agricultural chairman of the stake welfare committee.

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# BOOK OF MORMON WRITTEN IN TONGAN

TRANSLATION of the Book of Mormon into the Tongan language was completed recently, which occasion was marked by the autographing of several specially bound volumes by President George Albert Smith for presentation to leaders in the Tongan Islands, and others.

President Smith inscribed five copies specially bound in black leather, one to be presented to Queen Salote, Tupou III, of Tonga; another for Prince Tupou To'a; the third intended for Premier Ata, and the other two for Finau Ulukalala, governor of Vava'u (northernmost of the three island groups) and Tu'i Ha'ateiho, governor of Ha'apai, the centre island group.

The books were given into the custody of President Evon W. Huntsman, newly appointed president of the Tongan Mission.

President Smith inscribed the volume to be presented to Queen Salote as follows: "To Queen Salote, with best compliments and best wishes and the hope that you will enjoy this record of your ancestors. 'Geo. Albert Smith.'"

Other autographed copies bear the names of Elder Ermel J. Morton, who made the translation, and Siosifa Tu'iketei Pule and Tavita Mapa and Mele Mapa, for their assistance in this important work. The last of these volumes is to be presented to Mele the wife of Tavita, who died January, 1945, while serving as President of the Nuku'alofa Branch.

The translation of the Book of Mormon into Tongan is the twentieth language into which that book has been translated. It was begun in 1938 at the instance of President George Albert Smith, then of the Council of the Twelve, and the late Elder Rufus K. Hardy, of the First Council of Seventy, by Elder Morton while he was labouring as a missionary in the Tongan Mission, and under the supervision of President Dunn.

The first translation was completed in six months, and after its revision by President Dunn, Elder Morton and the two native Tongans, Elder Morton brought the manuscript to America for publication.

It was revised a second time by Elders Floyd W. Fletcher and W. Brent Wright. both of Salt Lake City, and former missionaries to the Tongan Islands, and after a third revision by Elders Morton and Wright it was published last month and will now be sent to the Tongan people.

# STATEMENT ON SACRAMENTAL MUSIC

May 2nd, 1946.

To Presidents of Stakes and Bishops of Wards.

Dear Brethren,

Inquiries received at the office of the First Presidency disclose the fact that there is a divergence of opinion and varied practices among ward officers with respect to the kind of music, if any, that should be rendered during the administration of the sacrament.

Recently, this question came before the First Presidency and the Twelve, who unanimously approved the recommendation that the ideal condition is to have absolute quiet during the passing of the sacrament, and that we look with disfavour upon vocal solos, duets. group singing, or instrumental music during the administration of this sacred ordinance.

There is no objection to having appropriate music during the preparation of the emblems, but after the prayer is offered, perfect silence should prevail until the bread and the water have been partaken of by the full congregation.

It was further suggested, and unitedly agreed upon, that the sacrament should be first given to the presiding authority in the meeting. This may be the bishop, perhaps one of the stake presidency, or one of the visiting General Authorities. It is the duty of the priest officiating to determine who is the presiding authority present; thus, whenever the sacrament is administered, members of the Aaronic Priesthood officiating will have a lesson in Church government.

When the sacrament is given first to the presiding authority, those officiating may pass the sacrament consecutively to members of the Church who are sitting on the rostrum and in the audience.

It was also the conclusion of the Council to recommend to the Superintendency and General Board of the Deseret Sunday School Union that local Sunday Schools be advised that the significance of partaking of the sacrament will be enhanced if no music be given at that period. Undoubtedly, there will be those who will claim that soft, appropriate music contributes to better order; but careful consideration of the institution and purpose of the sacrament will lead to the conclusion that anything which detracts the partaker's thought from the covenants he or she is making is not in accordance with the ideal condition that should exist whenever this sacred, commemorative ordinance is administered to the members of the Church.

Reverence for God and for sacred things is fundamental in pure religion. Let every boy and girl, every man and women in the Church, manifest this principle by maintaining perfect order by self-communion whenever and wherever the sacrament is administered.

Sincerely yours.

GEO. ALBERT SMITH,
J. REUBEN CLARK, Junr.,
DAVID O. McKAY,
The First Presidency.

President
Selvoy
J.
Boyer

# GREETINGS TO ALL SAINTS

**FROM PRESIDENT and SISTER SELVOY J. BOYER**

TO all Saints in Great Britain I bring the personal greetings of President George Albert Smith. He desires that Sister Boyer and I express his personal interest in each of you individually. His love and blessing comes to you through us as we enter the field of labour which he, as the Lord's representative, called us.

President and Sister David O. McKay send their love and greetings to all of the Saints and their many friends made while they were here.

President Thomas E. McKay came to the train as we left Salt Lake City to again express his love for you and prays that each is faithful to all of the responsibilities that are yours.

Many others, too numerous to mention, came to visit us before we left and as we visit you we shall try to see you personally and deliver the messages.

Sister Boyer and I desire to greet you all and thank our Father in Heaven for a safe arrival, for surely he opened the way for us to enter this country and work among the people of this grand and noble land.

We are hopeful that we can visit you all soon and lend all our support to the Great Cause you have espoused.

Sister
Gladys
Sessions
Boyer

# INTRODUCING . . . .

YOU will say, on meeting this man, "He is a farmer." Do you remember those excellent radio talks given during the war, by farmers? You remember the sound, philosophic vein running through them? Do you remember the solid reasoning suggested by those men and the confidence you gained from listening to them? Perhaps you tried to imagine what sort these men were. Maybe you were fortunate enough to see photographs of them and then you saw in their features the strength their talk indicated.

Of such a breed is this man.

You will see him narrow his eyes to a concentration of thought on some particular problem. Perhaps the sighting down long furrows just ploughed under a hot sun has developed the habit. Perhaps the weather-beaten furrows in the strong-jawed face have come in sympathy with the effort put into those furrows. Of what worries could those honourable grey hairs tell? This man, you will say, has lived! Through success and failure he has lived! His keen sense of humour, giving rise to that infectious laugh, has carried him through many a dark period. His particular desire for exactitude indicates his love of fairness in all deliberations, and his direct speech shows that his judgment will be sure and justified.

Such a man is Selvoy J. Boyer, new President of the British Mission.

Men so often leave their home town to find fame and fortune in far cities and countries. Not so President Boyer. Born and raised in Springville, Utah, his father the son of a pioneer and his mother from Norwich in this country, he has taken an active part and become prominent in Church and Civic affairs in his own locality. At the time he was called to preside in this country he was Mayor of Springville, Bishop of the Second Ward there, Chairman of the Kolob Stake Bishop's Council of the Welfare Programme, Member of the State Tax Study Committee, the State Defence Council, and President of the Crop Improvement Association. He comes to England at a time when his farming experience, coupled with his leadership in Church Welfare, will be an invaluable asset to the Mission. This is his second mission to this land, for he served here in 1923-25, and was for eighteen months President of the Nottingham District under the direction of President David O. McKay.

Sister Gladys Sessions Boyer hails from Woods Cross, Utah, and married President Bover in the Manti Temple in 1919. She was Counsellor in the Stake Relief Society, being Stake Work Director of the Welfare Programme, and has supervised much of the work of packing parcels of clothing and supplies for the distressed areas of the continent. Previously, she worked for ten years in the Primaries of Stake and Ward. Perhaps that is what gives her that delightful youthful appearance and outlook. Her smile is so fresh and cheering and her tone is always gay and uplifting. You feel happy in her company. President and Sister Boyer, we welcome you! We are sure we shall enjoy your presiding over us. We shall be loyal and true to the faith.

# BRITISH MISSION
## DISTRICT ACTIVITIES

**HULL.**—At a baptismal service held in the Hull Branch on May 19th. Francis William Hammond, who has been investigating the Church for some time, was baptised and confirmed by Elder Bertram Hall.

**NOTTINGHAM.** — The Leicester Branch was re-organised on May 12th. Elder Alfred E. Higgins was sustained as President, with Elders Leslie Sullivan and George A. H. Evans as first and second counsellors respectively.

A baptismal service was held in the Vestry St. Baths, Leicester, on May 26th under the direction of the District Presidency. Lucille Higgins was baptised by Elder Alfred Higgins and confirmed by Elder George E. Gent. Speakers at the service were Elders George Evans and George W. Winfield.

**SHEFFIELD.**—A farewell social was held in the Sheffield Chapel on Thursday, March 7th, for Sister Ethel Bailey, Junr., eldest daughter of President and Sister George H. Bailey. On behalf of the Sheffield Branch, Sister Vera Tracey presented Sister Bailey with a navy blue calf handbag. Sister Bailey flew to U.S.A. March 11th, and now resides in Washington, D.C.

A Social was held in the Doncaster Chapel on May 4th and the proceeds were given to Sunday School funds of the branch. Arranged under the direction of the Sunday School Superintendent, Brother Herbert Mottishaw, it was conducted by Brother Alvin I. Holton. Recitations and a play were presented, and special items rendered by Mr. Brockhunizer. of Holland. This gentleman is at a Dutch Refugee Camp near Doncaster, where he is in charge, and his excellent items included a puppet show and piano-accordeon solos.

A "Bring and Buy" Sale was held on May 18th in the Sheffield Chapel in aid of Sunday School Funds. The stalls were in the charge of Sunday School Superintendent John Snow and other officers, Brother Fred Mills and Sisters Peggy Green and Vera Beattie. Tea was provided by the Relief Society Sisters under the direction of Sister Mary Laycock. Sunday School Girls acted as waitresses. In the evening, a delightful concert was presented by the Sunday School children, who enacted a play, "The Wishing Well," written by Brother S. James Maybury. Following this, Sister Evelyn Collins and Brothers Lorenzo Dunn and Melvin Dunn, of the Birmingham District, entertained with songs and pianoforte solos. The sum of £12 10s. was raised.

On the Sunday following the Sheffield Sunday School Conference was held. The afternoon session was conducted by the Sunday School Superintendent, John Snow, the theme being "The Sower." Children and adults, with the assistance of the Choir, presented the programme in fine fashion. Selections from the "Messiah" were given by Brother Lorenzo Dunn and Sister Evelyn Collins, while Brother Melvin Dunn played "The Lost Chord." Branch Priesthood spoke at the evening session. and music was furnished by the Choir and Brother C. Cheetham, who rendered an organ solo. Primary children also rendered a musical number.

**BRISTOL.**—A baptismal service held at the home of Brother and Sister Thornton, of the Bristol Branch, preceded the baptism of Thomas Henry Stanbury and Keith Stanley Hawkins in the River Avon at Hanham by President W. C. McCormick on May 12th. The members were confirmed by President W. C. McCormick during the Sacrament service of the same day, to which several friends came, making a good attendance.

**LEEDS.**—A baptismal service was held in the Bradford Branch Chapel on June 1st under the direction of Elder John H. Chapman, Missionary from Zion and President of the District. Those baptised were: Elaine Mary Haley, Frank William Bradbrook and John Barry Illingworth by Elder Arthur

Warnes, and May Taylor Smith and David Tomlin by Elder Herbert Walker. Confirmation was as follows: Sister Smith by Elder Fred Laycock; Sister Haley by Elder John C. Harrison; Brother Bradbrook by Elder Chapman; Brother Illingworth by Elder George Laycock (of the Sheffield District); and Brother Tomlin by Elder A. Warnes

Two lantern lectures have been presented recently in the homes of non-members by President John H. Chapman and Brother George Pitts in the Bradford Branch. Enthusiastic audiences, enthralled with the "Highlights of Mormonism," extended another hearty invitation to these brethren to come again.

**MANCHESTER.**—Rochdale Branch Saints made a fine gesture in entertaining the newly-appointed Branch Presidency at a Social on May 18th. More than 40 people attended and enjoyed the happy occasion together.

**LONDON.**—The London Branch were most fortunate and privileged to be able to prepare and arrange the Farewell Dinner given under the auspices of the District Presidency to President and Sister Brown and Family before departure. The function was attended by London District Branch Presidents and their wives, Board Members, one or two visitors from other districts, the District Presidency and their wives and President and Sister Boyer, who had just arrived. An excellent four-course menu was prepared and served by the London Branch Y.W.M.I.A. During toasts and responses and appreciations expressed by several of the guests representing various departments of the work in the Mission, President and Sister Brown were presented with a travelling bag (to Sister Brown from the Relief Societies of the British Mission) and a silver bowl. which, President Brown assured us in his acceptance of same, will be placed in a prominent position in the Brown home, full, he added, impishly—of chocolates! The presentations were made by Elder and Sister Norman Dunn, of Birmingham District, formerly resident at the Mission home and lately released from their mission.

On Tuesday, May 28th, London Branch gave its own farewell to the Brown Family in the form of a Grand Home Night. This, because it was known in the Branch how popular the Brown Home Nights, held at "Ravenslea" and later at "Valerian," had become. More than 80 people enjoyed a first-class programme of original items compered and introduced by Brothers George Bickerstaff and James P. Hill. Most of the things known and unknown about President Brown and his early life were told in humorous monologue. Selections were given by the Branch Gleaner Glee Chorus and Priesthood Chorus. The Spirit of Britain was presented in "Cries of Great Britain," a colourful item, rendered in excellent manner and costume by the Gleaner Girls. Carol and Margaret Brown were presented with gifts of books from the London Branch M.I.A. during the evening, while Carol Brown was especially favoured with a climatic final item in the appearance of "Frank Sinatra." who, with a team of "bobby-soxers," rendered a specially written version of "Thanks for the Memory."

**DISTRICT CONFERENCES** have continued at Norwich, Hull, Glasgow and Merthyr Tydfil. President Brown and Sister Brown attended that held in Norwich. It was their last before returning home, and President Brown in the final address of the day recounted much of his first missionary experience known in that District.

President and Sister Boyer attended their first conference at Hull, where good attendances were registered and great appreciation shown for the new Mission President.

Scottish and Welsh District conferences followed and programmes were presented in accordance with the plans as carried out at all conferences this year. Good attendances have registered and the spirit manifest has indicated a great desire to get back to the happy and successful times experienced prewar.

**BIRTHS AND BLESSINGS**

**HILL.**—A daughter was born to Sister Georgina and Mr. R. Hill, of the Hull District, on December 22nd, 1945. The child was blessed by Elder Wm. Thornton on Sunday, February 24th, 1946, and given the names of Carol Elizabeth.

**SMITH.**—A son was born to Sister Joyce and Elder Alan Smith, of the Hull District, on May 15th, 1946. The child was blessed by Elder Wm. Thornton on June 2nd, 1946, and given the names of Alvin Hugh.

**COLLINS.**—A daughter was born to Sister and Brother Dennis Collins on April 20th. 1946. The child was blessed in the Bristol Branch on May 12th, 1946, by President Mm. C. McCormick and given the names of Sandra Mary Nichol.

**WILLMOTT.**—A son was born to Sister Rachel and Elder Alfred John Willmott, of London, on March 22nd, 1946. The child was blessed by his father on April 21st, 1946, and given the names of Alfred Daniel.

**ROBINSON.**—The son of Sister and Brother Wilford Robinson, of Nottingham, was blessed by his father March 17th, 1946, and given the names of David John.

**GREENOFF.**—The infant daughter of Sister Lily and Mr. Harry Greenoff was blessed on May 19th, 1946, by Elder John H. Chapman and given the name of Christine.

**STARKIE.**—The infant daughter of Sister Jean and Brother Alec Starkie, born March 29th, 1946. was blessed May 12th, 1946, by her grandfather, Brother John R. Moore in the Burnley Branch and given the names of Shauna Glennys.

**HORNER.**—The infant daughter of Sister and Elder William T. Horner was blessed by her grandfather, Brother George T. Grundy, May 19th, 1946, and given the names of Marie Jennifer.

**DEATHS**

**HEWITT.**—Sister Alice Hewitt, a faithful member of the Birmingham Branch, died April 20th, 1946, at the age of 91 years.

**COLLINS.**—Sister Alice Ray Collins, wife of Elder Charles Collins, of the Birmingham District Presidency, passed away on March 23rd. 1946, after a serious illness. The funeral service was held at Handsworth Chapel on Wednesday, March 27th, and was conducted by Elder Robert L. Dunn. More than 100 people listened to tributes paid this good sister by Sister Florence B. Dunn and President Hugh B. Brown. Brother Lorenzo P. Dunn sang "O rest in the Lord." Sister Collins will be remembered for her many kindnesses to travelling missionaries over a long period. Further tributes were paid this sister at a memorial service held on Sunday, March 31st.

**"IN MEMORIAM"**
**of Sister Alice Collins,**
of the Birmingham Branch

As silently as a lone star,
She moved as angels, unawares,
Yet left a glory trailing far
Behind her through the gliding years.
Her kindly deeds were many,
Her words were soft and kind, though few,
All ungrudgingly for any.
If comrades old, or friendships new.
Her love was like a radiance,
Which softly shone around her home,
Or like a hidden woodland flower,
Diffusing forth a sweet perfume.
We say "goodbye," our hearts are sad,
We shed our tears, but angels smile,
(To hail another makes them glad),
They know we but wait a little while.
And those whom she loved the best
In resignation shed their tears,
Yet thankful still with all the rest,
Her love inspires us through the years
The seeds she sowed with patient hands
In children's minds and children's hearts,
Shall bear rich fruit in many lands,
And live and grow till time departs.
Light that ne'er was on land or sea,
Where she is gone shall glow and shine.
Her life's unfinished symphony
Shall be complete, in God's good time.

ROBERT L. DUNN.

**PERKINS.**—The following is an account of the death of a sister who was a member of the Nottingham Branch many years ago and emigrated to U.S.A. to marry a former missionary in the Nottingham District. The date of death is not known, as the extract is from a local newspaper.

**Pioneer Woman Dies of Heart Ailment**

Mrs. Amelia Hopkinson Burton Bates Perkins, 67, died in the family home of a heart ailment.

She was born February 14th, 1798, in Nottingham, England, a daughter of Matthew and Margaret Beresford

Hopkinson. She came to the United States in 1900 as a convert to the L.D.S. Church.

She was married to Franklin G. Burton in the Salt Lake Endowment house in 1900. He was killed in a Hanna coal mine accident in 1908. She was married to Joseph Bates in Evanston in 1910, and after his death during the 1918 influenza epidemic she was married to Hardy Perkins. They had lived on Hilliard Flat and Evanston since 1921.

Survivors are her husband, 10 sons and daughters, Milton and Frank Burton, Vern and Edward Bates, Mrs. Fred Bertagnoli, Mrs. Lawrence Martin, Hardy and Ernest Perkins. Evanston; Albert Burton, Salt Lake City; Mrs. Ernest Barnes and Mrs. John Hampton, Ogden; a brother, Albert Hopkinson, Salt Lake City, and 17 grandchildren.

# EXCERPTS FROM THE ADDRESSES

—continued from page 198

here or wherever you may be, the blessings of peace and love and joy, and the companionship of the Spirit of God, and. in the end, eternal life in the celestial kingdom. I pray that that may be our privilege, when the Lamb's book of life is opened and the names of those are recorded who are to inherit the celestial kingdom, I hope and pray that you and all those you love, all those sons and daughters of our Heavenly Father who are associated with you, may have their names recorded there—not one missing. If that is the case, how happy we will be throughout the ages of eternity. Thanks to the prophets of old, to our Heavenly Father who sent them, thanks to his beloved Son, Jesus Christ, who died that we might live again; thanks to Joseph Smith, whose name has been belittled by some ignoramuses in the world, that is, they have sought to belittle him, but they can't. Thanks to him who was willing to lay down his life and seal his testimony with his blood as evidence of the fact that he knew whereof he had spoken. God bless you, my brethren and sisters; may peace abide with you in your hearts and in your homes. Love one another. love mankind, reach out to those who need you. If we do that, happiness such as can be found in no other way will be our portion.

God grant that it may be, I humbly ask, in the name of Jesus Christ. our Lord. Amen.

# THE DIGNITY OF MAN

—continued from page 204

The gospel of Jesus Christ thus gives purpose and meaning to life and provides high motivation for the practising of gospel principles, the observance of its ordinances, the enlargement of the whole horizon, and the strengthening of the will toward the accomplishment of endless progress toward God. It dignifies man by showing his relationship to God and the divine possibilities in him. The Psalmist expressed it thus: "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet . . . O Lord our Lord, how excellent is thy name in all the earth!" (Psalms 8:3-10.)

# TEN YEARS OF CHURCH WELFARE

*by*

HENRY D. MOYLE

**Chairman, General Church Welfare Committee**

**Wholehearted support of welfare during time of plenty proves blessing in time of need**

●

PRESIDENT HEBER J. GRANT, and his counsellors, President J. Reuben Clark, Junr., and President David O. McKay, ten years ago appointed a general Church welfare committee. To-day, after ten years of experience and growth, the welfare plan of the Church is expanding, as never before, the scope of its usefulness under the inspired and able leadership of President George Albert Smith.

President Grant gave us the general scope of the welfare plan:

> As promised at the last April conference, we inaugurated a Church security plan. To facilitate the putting into effect of the plan, we organised a general committee whose functions were to represent the Presiding Bishopric in the detailed administrative work of co-ordinating and supervising the labours of the various regularly established Church organisations in their large and important security operations . . .

President Grant further said at that time the Church had

> . . . provided for the use of existing Church organisations. The stake and ward organisations, the priesthood quorums, the Relief Society, and the various auxiliary organisations to render the maximum service . . . in the interest of the general welfare of the Church.

President Grant emphasised that the immediate objective of the programme was:

> To provide by October 1st, 1936, by a wholly voluntary system of gifts in cash or in kind, sufficient food, fuel, clothing and bedding to supply through the coming winter every needy and worthy Church family, unable to furnish these for itself, in order that no member of the Church should suffer in these times of stress and emergency.

Work was to replace idleness. This was the emphatic counsel given to the Church by its then venerable leader. This has been the counsel of all the Presidents of the Church from the beginning; so much so that the work has become an every-day principle in the lives of worthy Latter-day Saints.

Continuing, President Grant said:

> Our primary purpose is to set up, insofar as it might be possible, a system under which the curse of idleness would be done away with, the evils of a dole abolished, and independence, industry and thrift, and self-respect be once more established amongst our people. The aim of the Church is to help the people to help themselves. Work is to be re-enthroned as the ruling principle of the lives of our Church membership.

The general Church welfare committee, for the past ten years, has devoted itself to the accomplishment of the two fundamental purposes of the programme as given by President Grant and encouraged by the advisers: John A. Widtsoe, Albert E. Bowen, Thomas E. McKay, Clifford E. Young, Alma Sonne, Antoine R. Ivins, John H. Taylor, Oscar A. Kirkham, the Presiding Bishopric, and the general Relief Society presidency. The people of the Church have responded magnificently to the call made of them. The regions, stakes, wards, priesthood quorums, auxiliary organisations, and above all, the Relief Society organisations of the Church are to be congratulated, and are entitled to receive the grateful appreciation of the people of the Church. It would be impossible to estimate the good that has come from the

time and energy given, and the contributions made to this great humanitarian project.

During the first year of its existence it contributed directly to the happiness and the security of more than twenty-five thousand Latter-day Saints. Before the winter of 1936-37 was upon us, the Church had available for its bishops, through the voluntary contributions of loyal members of the Church, sufficient money, food, fuel, clothing and bedding to take care of the needs of all worthy members through that winter. At no time since has there been a shortage of cash or supplies, in the hands of bishops and welfare committees of the Church. So far as the general committee has been able to ascertain, no members of the Church, whose needs were known to the Church, have suffered for the necessities or the needs of life since the initiation of the programme.

To ensure a similar record for the future, we have, during the past ten years, assisted in constructing and establishing, wherever a real need has appeared, ward, stake and regional storehouses throughout the Church. There are many other bishops' storehouses planned for construction, with plans drawn and money available, as soon as materials and welfare labour become available. It is the purpose of the Church to keep these storehouses supplied with food, clothing and fuel to take care of our people's needs. Deliveries are made to those who find it difficult or impossible to visit the storehouse personally.

In this, as in all other phases of our work, the priesthood quorums assist, under the direction of the ward bishopric or the stake presidency. Stocks for these bishops' storehouses are furnished by what has become known as the Church welfare annual budget. The preparation of this budget is one of the most interesting and inspiring operations of the entire programme. The bishops of the wards survey annually their needs. To assist them in this work a card index known as the "green card" is provided. Each bishop has such a card for every family in his ward. The cards are frequently given by the bishop to the priesthood quorums and these quorums in turn arrange for every member of the quorum to be visited, and a card for his family carefully prepared and kept current. These cards reveal not only the present needs of the families, but forecast the likelihood of need of assistance in the future. The experience, training, occupation, present employment, or lack of employment, are items of information to be found on these cards, when properly kept. Now from these cards, and from the bishop's general knowledge of the families of the ward over whom he presides, the bishop is able to forecast the needs of the ward for a year in advance, and reports his estimate to the stake, and the stake in turn to the region, and the region to the general committee.

The Presiding Bishopric, and the general committee now prepare with care and in detail, a complete budget of the needs of the Church for a year in advance. Some of the items found on this budget follow:

Dairy and poultry products, livestock, meat, fish, jam, honey, vegetables, fruit, sugar, household supplies, miscellaneous food items, drugs, and sundries; field crops of sugar beets, wheat, barley, oats, alfalfa, cotton, and clothing for men, women and children.

When this budget is finally approved by the First Presidency of the Church, it is then submitted to the Church for its approval. When approved by the Church it is apportioned among the stakes of the Church with the consent and approval of each stake presidency and stake welfare committee. The stake committee then makes assignments to the wards, with the consent and approval of the bishops and ward welfare groups. In this latter group, each priesthood quorum is represented. The quorums next approve that portion of the budget allotted to them. The assumption of responsibility thus becomes entirely voluntary.

Many wards have purchased farms or ranches from which to produce their share of the budget. Other wards rely upon priesthood quorums and individuals to produce a portion of the ward's budget. The women's Relief Society in every ward in the Church, so far as we know, have in the final analysis produced a very substantial part of this budget. To our advisers,

the general presidency of the Relief Society, and to the women of the Church we are very grateful.

During the production period, reports of progress are made by the local units for the general committee. When for any reason there is a failure or a likelihood of a failure to produce that which has been assigned and undertaken by any ward, the bishop reports the probable shortage to the stake presidency. In such an event, either some other ward adds to its voluntary budget commitment, or the general committee is notified, and some other stake is given the opportunity to volunteer to make up the shortage. The result has been that in every year of our experience, our budgets, approved and assumed in the foregoing manner, have been produced substantially as agreed, and have been contributed to the welfare programme.

Each ward and stake retains for itself, for its own use, that portion of its produced budget which is needed locally. Only the surplus is held subject to the order of the general committee for use elsewhere in the Church. Each welfare region of the Church, as well as practically every stake, by producing its budget becomes as nearly self-sustaining as is practicable. No local unit need draw on any other part of the Church for anything that can be produced readily near-by. The general committee is a clearing-house for the surpluses of each region. It makes disposition of these surpluses from time to time throughout the Church, when and where needed. The entire welfare sources of the Church are thereby readily made available anywhere to meet any emergency. Bishops have no fear of meeting their commitments to the needy. The worthy can rely upon the Church administering to their wants when necessary. Our resources are ample.

Since 1936, we have rendered assistance to from seventeen thousand to fifty thousand persons a year. We are better prepared to-day than ever before to continue, and if necessary, materially increase and enlarge this essential service.

The budget, of which we have written at length, together with the fast offerings of the Church, assures us against suffering arising from want for the necessities of life. The fast offerings, and in fact the tithing of the people, have increased along with the development of our welfare programme. Many stakes of the Church soon reached the minimum donation of one dollar per capita a year, requested by President Grant early in the welfare programme. This assignment since then has been met, or at least approximated, by all stakes during the past ten years. Contributions to our annual budget have increased the spirit of giving in the Church. The more we give the happier we are to give more. President J. Reuben Clark, Junr., very recently said:

> And so we began this welfare plan, which was to do two things: first, provide for those who needed help and, second, bring to our people the blessings which the Lord has always promised in ancient times and in modern to those who relieve the distress of others . . .
>
> It is rather a curious thing to me that since we began this welfare plan and since we began calling upon the Saints to give, our tithing has increased more than one hundred and fifty per cent. and is still on the increase.

If we all paid our tithing and if the fast were observed by all and a fast offering consistent with the saving thus made were contributed to the Church, we surely would have no problem in meeting the needs of all of the unfortunate members of the Church. If we, as a people, reached such a state of perfection in our progress and development, and it should be a simple thing so to do, we would no doubt have eliminated to a great extent the need of any relief. We would likely have few, if any, to assist. We could then apply ourselves and our resources more and more to the preaching of the gospel to the nations of the earth. This we must do sooner or later. Our purpose as a Church, therefore, embraces the elimination of the causes that lead up to the necessity for relief.

We are not satisfied with the preparations above outlined for the relief required in our midst. We look upon much of our activity as temporary. Less

and less relief should be required as we progress in faith and unity and in unselfishness. We are not unmindful of the fact that from the days of the Prophet Joseph Smith to the present time, the Church has admonished the Saints to live in such a way that there would be no poor among us, but so long as needy are in our midst, they should not suffer or find occasion to go outside the Church for needed assistance.

To insure against idleness, we must find and make work for the unemployed. President Grant in the October conference of 1937 said:

> Cease to be idle; cease to be unclean; cease to find fault one with another; cease to sleep longer than is needful; retire to bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated. (D. & C. 88:24.)

It is, therefore, immediately apparent that we take care of our own people within the Church, and keep them gainfully employed. President Clark beautifully outlined these purposes in the October conference of 1936, when the plan was first announced:

> We have read much during this conference regarding the security plan which the Church is putting into operation. That plan has behind it two essential things, first, that we shall see that nobody shall starve or really need for the things necessary for life; and, secondly, and just as important, that every one who can go to work shall have some work given to him or to her to do . . . and to say how I feel about the dignity and the honour of work . . . Work is a great thing. It is the law of this earth. When Adam was cast out, upon him was passed the glorious sentence, "In the sweat of thy face shalt thou eat bread."

So long as unemployment was a problem in our midst, before the war, numerous make-work projects were initiated. It was immediately apparent that idleness was not necessary; that work could be found for those who desired to do their part rather than to have someone else do it for them. We were ready, without delay, to give to a man what he needed, if he would but give in return that of which he was capable.

On one of the most important initial make-work projects, a large building in Salt Lake City was carefully torn down. All building materials that could be salvaged were then used to build our present Central Bishops' Storehouse on Welfare Square. This work, for the most part, was done by men who would otherwise have been idle. Their only compensation was a bishop's order on the storehouse together with a small amount of cash necessary to meet their cash requirements. No two workmen were necessarily paid the same amount in cash or commodities. The circumstances of each man varied. Each workman made his needs known to the bishop at the end of the week. The bishop gave him an order for what he needed. For example: Two carpenters, one a widower whose children were all grown, had no one but himself to support; the other had a wife and a number of small children. These two men worked side by side doing the same work with substantially the same skill and energy. The latter received substantially more, in fact many times more, than the former, because his needs were far greater. Thus all were tided over the period of temporary unemployment.

Such actual experiences exemplify the extent to which men will go to help one another when men follow the teachings of Christ in their everyday lives.

Many make-work projects throughout the Church furnished men and women gainful employment which not only gave them temporary independence and self-respect, but also opened the way for many to permanent employment in industry and commerce. Among the make-work projects, stakes have acquired range land, pasture, and feed lots to produce and fatten beef. One hog farm alone produces three hundred fifty full-size and marketable animals a year. Three dairy projects are being successfully operated. Fruit orchards are constantly being planted and cultivated on acreage purchased for this

purpose. Stakes have and are successfully operating farms as large as three hundred twenty acres. Perhaps some of the most successful welfare projects are owned and operated by the wards. On these, the bishops and ward members work shoulder to shoulder in the spirit of fine brotherhood to help one another and to provide for the needy among them. A successful soap factory has been established. Many satisfactory and efficient sewing centres, a woodworking plant producing furniture and other wood items, and canneries canning fruits, vegetables and fish have been built throughout the Church. For example: We can salmon in the Portland and Seattle stakes and tuna fish in the San Diego Stake. Poultry projects are producing eggs for the programme. There are many individual quorum projects. The time is rapidly approaching when every stake and quorum will have permanent projects to assist in the production of the annual welfare budget as well as furnish gainful employment for our unemployed

The immediate future may well require the initiation of other projects of a similar nature to meet unemployment problems now at our doorstep. No end of thought and effort is now being expended by the Church to meet and solve the unemployment problems we believe to be just around the corner. All welfare committees, all priesthood quorum presidencies, all bishoprics, all stake presidencies, in fact all members of the Church must assist if we are to avoid idleness and suffering incident to any future period of general unemployment. Each unit of the Church must in the final analysis solve the problems of its own people. The general committee is continually preparing itself to assist more and more, when and where necessary. The foresight and inspiration of the individual membership of the Church and of local leaders in initiating local activities are and must continue to be the backbone of our welfare work. The welfare committees of the Church must meet regularly if we are to succeed. These committees must translate this local thought and these local ideas into immediate action.

In our Church, the individual is exalted. The Church exists for this purpose. We believe man is created in the image of the Father; that as God is, man may become. Man's individual responsibility is equally as great as his possibilities and potentialities. He must gain, however, his own exaltation in the kingdom of God by his own work, and not by that of another. He is above all else given the priesthood to magnify.

We literally believe with the Apostle James of old that "faith without works is dead." James also told us that: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." In this respect we made no distinction between temporal and spiritual salvation. The individual is himself responsible for both. It is, therefore, part of the welfare plan that the individual be called upon to exhaust first his own initiative, resourcefulness, and evrey other self-help before desiring or accepting any outside assistance from any source whatsoever. When adversity in any form overtakes the individual, his problem immediately becomes a matter of primary concern to his family. To the man, or woman, or family assuming to the fullest extent their responsibility is given the solution of their own temporal problem just as certainly as they receive a spiritual testimony of the divine origin of the work in which we are engaged through obedience to the principles of the restored gospel of Jesus Christ.

The priesthood quorums of the Church, through their regular and intimate contacts with their members, know their strength, their weaknesses, and their needs. It is within the quorum's power to assist materially in the rehabilitation of families in distress and in solving the problems of unemployment. It is our firm belief that there are few, if any, families in the Church incapable of caring for their own if family unity exists. We feel certain that, with the help of priesthood quorums in the Church, families could co-operatively provide for their needs without outside help, or at most now and then need only some temporary help from the bishop.

(continued next month)

# EXODUS TO GREATNESS

*by*

## PRESTON NIBLEY

PRESIDENT Brigham Young remained at the camp of the Saints at Mt. Pisgah from May 18th until June 2nd, 1846. During this time much business was transacted, and plans were agreed upon for those "who were to go over the mountains this season."

The day after his arrival at the camp site, the President, with several of the Twelve, rode out to view the country. "They travelled fifteen miles and found a rough but healthy country; no swamps nor rattlesnakes and but little timber." Orson Pratt thought the land was well adapted to farming, though very much broken.

The camp at Mt. Pisgah was located on the Pottawattamie Indian reservation, and the second day after the arrival of the Saints. two Indians from that tribe came to the brethren to inquire whether they had seen a stray horse in their travels. Fortunately, the horse had been picked up by a member of the camp and it was promptly turned over to the Indians. The Indians also informed President Young that in a few days their chief would come to see him, and make arrangements about cultivating the land. President Young did not wait for the chief to come and see him. The following day he sent Henry G. Sherwood, Hazen Kimball and George S. Clark to the Indian village, fifty miles distant, to confer with the Indians and make arrangements for the temporary residence of the Saints.

On Wednesday, May 20th, an important council of the brethren was held at the tent of Willard Richards at Mt. Pisgah. There were present, Brigham Young. Heber C. Kimball, Parley P. Pratt, George A. Smith, Amasa M. Lyman, Willard Richards, Newel K. Whitney, George Miller. and "six of the general council and three others."

**At this meeting, President Young made known to the brethren that they could delay no longer in sending a group of pioneers to select a location for the Saints west of the Rocky Mountains. The question was whether the Twelve should go, or whether they would remain and "let those who are ready go on." "President Young moved that Twelve and such others as they might select should go over the mountains. The motion was carried." It was also decided "that all the Saints at Garden Grove who wished to do so should have the privilege of removing to this place (Mt. Pisgah) and that a general council of all the brethren be called in the morning at nine o'clock and the business of this day's council be laid before them and ascertain their minds."**

### DECISION MADE FOR TWELVE TO MOVE ON WEST OF THE ROCKY MOUNTAINS

Accordingly, on the following morning, all the brethren in the Mt. Pisgah camp assembled in front of President Young's tent and he informed them "that the time had come for the brethren to decide whether the Twelve should go on, or stay and let others go . . . that the Twelve brought out provisions for a year, but they had fed it to the brethren who came without supplies . . . the people had stripped the Twelve, and he wanted it understood that unless the people would let the Twelve go, and find a place of gathering, the Church would be scattered . . . he had had a year's provisions for his family, but had fed it all out, and now, if the brethren will continue to tie our hands so that we cannot find a resting place, our enemies will inquire: Where is Zion . . . the Lord's House must be established in the tops of the mountains where the people may gather, and the Saints receive their endowments and the Lord hide Israel while his indignation shall pass by."

**Before the meeting closed, William Huntington was chosen president of the settlement at Mt. Pisgah, with Ezra T. Benson and Charles C. Rich as counsellors. They were instructed to preside**

**over all matters pertaining to the Saints, "both spiritual and temporal."**

During this same afternoon, the Twelve rode out about three miles "to look out the road and ascertain the best places for building bridges across the branches of Grand River, which had swollen, due to the recent rains."

The following day, Friday, May 22nd, the horn sounded about 2 p.m. and the members of the Camp again assembled in front of President Young's tent. He spoke to them and asked them to separate into two groups—those who were going with the Twelve to the west and those who, on account of insufficient supplies, would be forced to remain at Mt. Pisgah. The great majority of the members present were with the group that desired to accompany the Twelve over the mountains.

On Saturday. May 23rd, Elder John Taylor rode into camp, on his return from a short business trip to Nauvoo. He brought with him a mail of seventy-two letters. One week later he wrote the following letter to his friend Joseph Cain in Liverpool, England. I shall reproduce it as it presents many interesting facts pertaining to the Saints in Nauvoo and vicinity at this time.

"Camp of Israel, Mount Pisgah, Middle Fork of Grand River, May 30th, 1846.

"Dear Brother Cain: I embrace an opportunity of sending you an account of our situation and circumstances, thinking you would be pleased to hear from us. We started from Sugar Creek Bottom, March 2nd, 1846, and continued travelling slowly, in consequence of bad roads and inclement weather, until April 25th, when we arrived at the west fork of Grand River (Garden Grove), 160 miles from Nauvoo. and about fifteen miles from the State of Missouri. At this place we made an encampment, and commenced ploughing and making rails and some log houses, for the accommodation of the brethren who should come after us, who would lack means. We left men to take care of the farm while we went on to this place, to establish another farm on the same principles as we had the last. The place is situated about forty miles north (west) of the last farm, and is beautifully situated, abundance of wood and water being convenient. We calculate to start from here in a few days for Council Bluffs, and from there to the mountains, that is, the Twelve and their families and such men as they shall select.

**"I have been in Nauvoo since you left; the place has altered very much . . . they have built a ten-pin alley opposite the Temple, in Mulholland Street. Groceries are plentiful; at night you can hear drunkards yelling and whooping through the streets—a thing formerly unknown. The brethren are trying to sell as fast as they can, with some success, though at very low prices. The Saints are moving rapidly away. On my journey back from Nauvoo I passed. I should think, eight hundred teams on the road and four hundred this side of the river, ready to start, together with cattle and sheep in abundance.**

"In the midst of their difficulties, the Saints are rejoicing, and endeavouring to do all they can for the forwarding of the work. The basement storey of the Temple is finished, together with the ground floor, and looks elegant. My feelings were peculiar while standing in the font, which is of stone, and passing through the rooms, when I thought how the Saints had laboured and striven to complete this building, and then been forced to leave it, together with their comfortable homes, in the hands of their enemies.

"Strang is not doing much at present here. William Smith and he have united forces to try and impede the progress of the work, but without success. Brothers Hyde and Woodruff are on their way to this place from Nauvoo. Brother Jacobs is going to take this to Nauvoo; he is going to England with Brother Butler. Remember me to the Church and all friends. I remain yours in the everlasting covenant. John Taylor." (M.S. Vol. 8, page 31.)

It is difficult to estimate the number of Saints who were now on the plains of Iowa making the laborious journey. John Taylor states in the above letter that on his return from Nauvoo he passed "eight hundred teams on the road, and four hundred this side of the river." making twelve hundred in all.

Allowing two teams to the wagon, this statement agrees with Helen Mar Whitney, who informs us that when John Taylor arrived at Mt. Pisgah, he reported to the brethren, that "there were about six hundred wagons on the way between here and Nauvoo." We know also from the journal of George A. Smith that the original company which left Sugar Creek on March 1st, 1846, numbered "between four and five hundred wagons," so that there were in all in excess of one thousand wagons in the caravan at the time President Young and the advanced company reached Mt. Pisgah on May 18th. How many people were travelling with each wagon is a matter of conjecture, but we may safely assume that there were now on the plains of Iowa in excess of 5,000 Saints. More and more followed during the balance of the year, until the entire membership of the Church in Nauvoo had been evacuated.

President Young, the leader of this great group of homeless people, had a real task to perform. He knew that no mistakes could be made in arriving at decisions pertaining to the welfare of the camp, otherwise the Saints might be led into some disaster such as hunger or starvation, or they might be scattered, unless a suitable place of gathering could soon be found. Heretofore, he had allowed the members of the camp to participate with him in making the decisions, but he gradually saw that this process was slow and cumbersome, and that there were always a few who would not abide by the decisions after they had been made. For this reason, he announced a new policy at the meeting held at Mt. Pisgah on Sunday, May 24th.

**"President Young addressed the Saints and told them that the time had come when he would command them what to do, inasmuch as they were not willing to hearken to counsel."**

**From this time on he did command them, as a man of God and as a great general in Israel, and seldom in history have a people been as well governed as he governed the Latter-day Saints during the succeeding thirty-one years.**

IDAHO FALLS TEMPLE